

THE
HAPPINESSE
OF
PRACTICE.

By SAMVEL VVARD, Batche-
lour in Diuinitie, and Preacher
of *Ipswich*.



LONDON,
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OF
PRACTICE

By Wm. V. and S. Nichols
Joint Directors and Preachers
of the Church



Printed for the Authors and the Church
and also to be sold in their Shops in Saint
John's Church in New York City
and also in the Sign of the
Cross 1821



TO
THE WORSHIP-
FULL THE BAILIFFES,
BURGESSES, AND COM-
monaltie of the Towne of
IPSWICH.



*Speech requires pre-
sence, writings haue
their vse in absence,
Sermons are as show-
ers of Rayne that wa-
ter for the instant,
Bookes are as Snow that lyes longer on
the earth: these may preach, when the
Authour cannot, and which is more,
A 3 when*

The Epistle

when bee is not. Zisca desired his skin might serue the Bohemians in their Warrs, when his body could no more doe it. Such is my affection towards you, that I euer desire to bee sounding in your eares, and putting you in minde of these things in season, out of season, in absence, in presence, whiles I remaine in this Tabernacle, and what I may, euen after dissolution. For which purpose, I haue improoued a little leasure, occasioned against my will, to whet vpon you the scope and fruit of all my former labours, whose they are, and whose I am. To whom should I wish happinesse but to you, whose happinesse shall redound vpon mine owne head, and well doing bee put vpon mine owne account? and what other can bee your happinesse, but to be doers of what you are knowers? One halfe of the Scriptures I haue handled among you, endenoured to acquaint you with the whole Counsell of God: and what is now the top of all my ambition, but

Dedicatorie.

but to make you Doers, of what you haue
been Hearers? Wherein consists the de-
light of Husbandman? not in his plow-
ing, sowing, or carting, but to see the
Farrowes crowned; and Barnes filled
with the fruite of his labours. * When
we preach, wee sow the seede; when wee
see good desires, then the Corne sprouts
up; when the people begin to doe well,
then it blades: but when they are abun-
dant in good workes, then are the Eares
laden with Corne, when stedfast and per-
seuering to the end, then are they ripe for
Gods Barne. It was a pride in Monta-
nus to ouerweene his Pepuza, and Ty-
mium, two pelting Parishes in Phrygia,
and to call them Hierusalem, as if they
had beene the onely Churches in the
world. But this is the commendable
Zeale of enerie true Pastor, to adorne
his owne Lot, and to wish his Gar-
den as the Eden of G O D. Such shall
you bee, if G O D shall please to water
the meanes you haue, with the dew of his

A 4

Spirit

* Quam de-
sidera bona
concupimus,
samen in ter-
ram missi-
mus; quoniam
vero opera
recta incipi-
mus, herba
sumus; quoniam
ad profectum
boni operis
creuimus,
ad spicam
peruenimus;
quoniam in
eiusdem boni
operis per-
fectione soli-
damur, bo-
num frui-
mentum in
spica profe-
rimus. Greg
in hom.
ἐπίταραξ
καὶ τυμὸν,
Ἰσπουρά-
λημ ἐνο-
μιας.
Euseb l. 5.
cap. 17.

The Epistle &c.

*Spirit, to continue and increase your
love to hearing and doing; to the muzz-
ling of the mouthes of all scoffers and
scorners at Profession, to the ioy, crowne,
and eternall happinesse of your owne
soules, and such as God hath made wash-
men ouer them, and of mee the vnwor-
thiest of the rest.*

Samuel Ward.



THE
HAPPINESSE
OF
PRACTICE.

IOHN 13.17.

*These things if you know, happy are
you if you doe them.*



HE fastening Nayle
of the chiefe Master
of the Assemblies,
the great Shepheards
Pegge, driving home,
and making sure, all his
former counsels, chosen as a farewell
cloze, making and leauing a deepe
impression of all his deedes and say-
ings,

ings, as the last strong and loud knole
 of a Bell; that ends all the Peales go-
 ing before : A Text that puts life into
 all other Texts, vrging the life of
 them, which is the practice of them,
 and is therefore aptly and duly pro-
 nounced by many at the end of their
 Sermons : A Sermon, vpon which
 text the world hath as much need of,
 as of anyone yet extant; the multitude
 of them, as Statutes and Proclama-
 tions, wanting yet one to enforce the
 obseruation of the rest. The necessity
 of doing, was the scope of our Lords
 solemne and vncouth action, of gir-
 ding himselfe with a Towell, rising
 from his Magisteriall Seate, washing
 and wiping his Disciples feete. Hee
 had indeede two other by-ends, one
 mysticall, intimated in his Dialogue
 with *Peter*, typifying the great
 end of his descent from heauen, and
 begirting himselfe with our Flesh,
viz. that hee might totally wash our
 soules in the Bath of Iustification
 once

is laouirpp
 is pof.
 nipp.

once for all, and partially in the Laver of Regeneration so often, as wee soyle our feete in the mire of this world by daily sinnes of infirmitie. The other Morall, to set his Disciples a patterne of humilitie and loue, stooping to the meanest Offices, of mutuall seruice, without emulation or affectation of prioritie, which hee foresaw, would else bee the bane of their sacred function. But his third and most principall ayme, was by this his both verball and reall strange kind of lesson, to learne them not so much what they knew not, as the vse of doing that they knew, else would words onely haue serued the turne, and not so much adoe haue needed, but he first does the things, and then expresses his intent, *These things if you doe, &c.*

In this conditionall benediction observe, first, the obiect, on which Happinesse is conferred, and to which it is confined. *These things:*
Second.

Secondly, the two Actes required heere to; *If you knowe: If you doe:* chiefly, the chiefe of them is, *If you doe:* to which happinesse is fore-annexed specially: *Happy are you, if you doe.*

These things.) The knowledge and practice of these things onely, blesteth these maine Arch-mysteries of Faith, and these diuine & cardinall vertues of loue and humility, symbolized in their ablution, and not the doing or knowing of all the naturall, morall, or manuell Sciences in the world besides.

If one knew all the Circle of learning, and knew, as was said of *Beringarius*, all that was knowable, all the rules of Policy, secrets of State, mysteries of trading, and could execute them all; yet in his such knowing and doing hee might not blesse himselfe, were not happy, nor so to be reputed of Christians. The right placing or misplacing of Happines, is the Rudder

der of a mans life, the fountain of his
wel or ill doing; according to which
men take their markes, and shooe
right or wrong, all the actions of their
liues. He that admireth in his heart,
and blesseth with his mouth, any o-
ther Idole of Good, in stead of this
onely true good, must needs misse of
his end, & be a miserable man, grossly
mistaking his marks, as silly countrey
people, that oftentimes giue titles
of Honours and Maiesties to mean
persons. So doe most people, when
they transerre this transcendent
word, and stately thing, *Happinesse*,
vnto any shadow of skill, saue of these
things, to which it is perpetually re-
strained in Scriptures, *Psalm 1. Luke*
11. James the 1. In so much that Christ
himselfe, was displeased when they
bestowed it on the Paps and Wombe
of his Mother, in comparison of hea-
ring and keeping his Fathers will:
Heere then, and heere onely is to bee
found the lost Iewell of *Happinesse*,
which

which well may bee likened to a Stake set vp in the middest of a Field, which blinded men groape after, to make the beholders sport at their wandrings.

Augustine tels of a Mountebank, that vnderooke in a Citie of great trading, to tell euery man his wish, which was in his fallible coniecture, to buy cheape, and sell deare. But here, he who hath made, and knoweth the hearts of all, tells euery man the end of his desire, and that which is more, shewes him the way of attaining them. *These things if you know, and if you doe them, happie are you.*

This first, *if*, prouidently premixed, and cautelously presupposed by Christ, intimates, that knowledge must be the Pilote, Guide and Vsher of Practice, else superstitious deeds done by roate and randome, the blind Whelpes of ignoraut deuotion, God regards not. Good workes, the fruits
of

of faith, & children of a Beleuer that knowes what hee does, such are onely pleasing in his sight. Christ diuinely foresaw the diuelish policy of subtrill worldlings, that would cry vp practice, to cry downe knowledge, as cunning Papists wil extol *S. James*, to disparage *S. Paul*; praise good meanings and works, with an euil eie to hearing Sermons, and reading good bookes; and carnall Protestants be euer commending Reading, to disgrace preaching; and another sort euer talking of a good heart, a good meaning, and the power of Religion, euer disliking all shew and profession of it; which, if well obserued, are the least and worst doers in a Countrey. Which Satanicall Sophisme, Saint *James* deeply preuents; who, though the chiefe aime of his Epistle, was, to urge Hypocrites to bee Doers, and vaine boasters of iustifying faith, to iustifie their Faith by their workes: yet forelaid this Caueat, *Be swift to heare;*

heere; Needfull euen in these hearing and knowing times, wherein though knowledge couer the earth, as waters the Sea, yet may the Lord haue iustly a controuersie with the Land, or a great number at least in it, like *dry Rocks in the midst* of this Sea; who haue not a dramme of sauing, and well grounded knowledge. But this is but a pre-requisite to the maine thing heere required, which happinesse is intendedly fore-placed knowledge, being but a step to this turret of Happinesse: *Happy are you, if you doe them.*

Heere's the labour, heere is the difficultie, heere is the happinesse, in the coniunction of doing with knowing, to practise that wee knowe; to performe the duties prescribed in the Gospell; to beleecue the things to bee beleecued, and to doe the things to bee done; the summe of Faith and Loue, sweetly coupled in this significant abluion of his Disciples feet,

Three

Three noble endes *Dininitie* propounds to her followers: the first & greatest, Gods Glory; the second next to that, mans onwe content heere, and saluation hereafter: the last like to the former, the edification and conuersion of our neighbours. In the attainement of these is a Christians perfection, and happinesse, none whereof, bare Theory shall euer more then come neere. All three practiçe ioyned thereto, fully apprehends.

Of these three that must needs bee the noblest, which God primarily intended in the Reuelation of his will to mankinde, and *Moses* oft tels vs is, that wee might obserue to doe them: For if (as *Volphius* reasoneth by a distribution) hee had giuen vs his Lawes to preserue onely, he *Spelier* might haue committed them to Iron Coffers, and Marble Pillars; if onely to talke and prate of them better to *Geese* and *Parrats*; if only for

Contemplation to *Owles* in Iuy-woods, or to *Monks* in *Cloysters*, and not to all sorts of people. His scope sure was not to make triall of the wits of men, who could sharpest conceiue; nor of their memories, who could faithfulliest retaine; of their eloquence, who could roundliest discourse; but of their wils, who would most obediently doe them. This being his chiefe honour to haue his Throne and command not in the Head, and Braines, but in the strong holds of their hearts, and liues. For what shall God reward thee, O man, but for that which men praise God for in thee? Now for admirable gifts of Science and Learning, men may admire thee, but they giue God thanks onely for the good they receiue from thee. The Sunne it selfe if it did not shine & giue warmth vnto the creatures, were the glorious hiew of it tenne times more then it is, none would halfe so much blesse God for it.

it. The men for whom our heavenly Father is glorified, are such, whose workes shine afore men, who warme the loynes of the poore, and with their knowledge are an eye to the blinde. I can hardly belieue, that God euer made any creature onely to behold; neither Starre, Pearle, Flower, or feathered fowle, onely to shew their glorious out-sides; but to haue influence, vertues, and qualities, benefieciall to mankind: much lesse a man to know onely, or an Art onely to bee knowne, but all to his glory, and mans seruice: which to effect, is all the glory of men and Arts. Some Sciences, I know, in comparison of others more operative, are rearmed speculative: but not one of these, whose speculation tends and endes not in some operation, by which man is profited, and God honoured; specially Diuinitie, which makes vs his Workmanship; not to knowledge, but to good workes, to

the praise of his grace. Who commends a Schoolemaster, whose Schollers can say and vnderstand their Rules; but speake not, and write not any good stiles by them? A Capitaine, whose Souldiers can skill of Military termes and orders, vnlesse their Arts and exploits of Warre, be furable? Who praiseth an horse that feedes well, but is not deedy for the race, or trauell; speed, or length. Little saies the Scripture of the learning of the Apostles, but much of their Acts. These are the richest, and vsuall stiles of commendation in Scripture. *Moses* a man mighty in words and deeds: *Cornelius*, a man fearing God; and giuing much almes: the *Centurion*, worthy of fauour, for hee hath built vs a Synagogue: *Dorcus* made thus many coats for the poore: *Gains* the Host of the Church, &c. such benefactors their workes shall follow them, and praise them in the gates heere, yea at the great Day obtaine

obtaine that, *Come you blessed of my Father: for I was naked, and you clothed mee:* For such men God is blessed of men, and such men shall bee blessed of God in their deeds: and as the more knowing without doing shall procure the more stripes, because God for them is the more blasphemed: So the more doing with knowing, shall haue double honour, because God was doubly honoured in them. *Behold, I come quickly, and my reward is in mine hand, to giue euery man according to his deeds.* Blessed are they that doe my commandments. If you know them, and doe not, miserable are you; but these things if you know, and doe them, you are the happiest men liuing.

The second branch of happinesse, wherein doing hath the advantage of knowing, is in the personall benefit, consisting in the present sweetnesse, and future gaine accrewing thereby: some luscious delight,

yea, a kind of rauishing doucenesse
 there is in studying good Bookes, ru-
 minating on good notions, not vn-
 like that which is in tasting and swal-
 lowing sweete meates, which made
 the *Epicure* in *Alian*, with his throte
 as long as the *Cranes*, but all the
 benefit is in the strength, and nou-
 rishment; it breedeth after conco-
 tion, when thoughts breed workes,
 and studies turne into manners;
 when the fatte pasture is scene in
 the flesh and fleece of the Sheepe.
 One Apple of the Tree of Life hath
 more sweete relish, then tenne of the
 Tree of Knowledge of Good and
 Euill; which yet wee fondly preferre
 in our longing, euer since our first
 Parents teeth were set on edge there-
 withall. For instance, thou findest
 thine eare tickled with an elaborate
 discourse of temperance, but trie
 the practice of it, and tell mee if it
 bring thee not in sundrie reall com-
 modities to bodie and mind, be-
 yond

yond a poore auricular transient ti-
tillation. Were it not for the diffe-
rent energie, and efficacie in the heart
and life, there might bee well-neare
as much pleasure in reading the wit-
tie commendations of folly, or pride,
as in the sound Tractate of Wis-
dome, and humilitie, I had almost
said in the language of fooles, in
the reading of Sir *Philip*, as Saint
Peter.

All discourses of Faith, and Hope
are but dry things, in comparison of
the acts and practice of them, which
are delicate aboue the Honie, and
the Honie-combe, sweeter then the
taste of any Nectar. Some say, the
study of the Law is cragged, that if
the gaine of practice did not sweet-
ten it, few would plot vpon *Ployden*.
But I belieue, few would study Saint
Paul, and preach as Saint *Paul* did,
instantlie in season, and out of sea-
son, (quaintly and rarely they might
for credit and preferment) but paine-
fully,

fully, and profitably, I hardly beleeue they would; feruently and feelingly they cannot, except the Sweetnesse of their practice driue and constraines them. Of all men I hold them fooles, that bend their studies to Diuinitie, not intending to bee Doers, as well as Students, and Preachers; not much wiser, such as will bee professors of Religion, and not practicioners. The Parables in the *Talmud* fits their folly well, resembling them to such as plowe, and sow all the yeere, and neuer reape; to the Grasshopper that sings all the Summer, and wants in the Winter; to women euer conceiuing, and euer making abortion, neuer comming to the birth; and best of all, to that of Christ distinguishing Hearers into foolish, that build on the Sand of Hearing, and professing, blowne downe with euery puffe of Trouble; and the wise, that build on the Rocke of Doing, vnshakable.

Search

Search all the Scripture, and see, if any Couenants, or Grants, were made to Knowing, and not all to Doing. Is not the ancient tenour of the Law, *Doe this, and Live*? and the Gospell, *Believe, and live*: which implies an act to be done; and that act implying sundry consequents and fruites of it. *Hee that doth my Fathers will, hee is my Brother and Sister*: Not every one that saith, *Lord, Lord*, but hee that doth my Fathers will. To him that doth ill, shall bee tribulation and anguish to euerie soule, of Iew and Grecian: to him that doth well, shall bee honour and peace vpon all the Israel of God. Vnto whom shall that *Euge* be giuen at that great Day, but to the doer? and in what forme? but, *Well done, thou good Seruant, that hast not buried thy Talent in a Napkin*. Hee himselte expresseth the manner: *Behold, I come quickly, my reward is in my hand, to giue euerie man according to his workes*. Blessed

sed is euerie one that doth my Com-
maundements, that hee may eate of
the Tree of Life, and enter shorow
the gates into the Citie. In all which,
happinesse in this life, and that to
come, is conferred vpon the liuing
acts and exercises, not vpon the dead
habits of any grace whatsoeuer. In
all labour there is aboundance, but in
the conceites of the braine, and talke
of the lippes, nothing but emptinesse
and miserie. If one could doe as
much as Master Stoughton prints, and
many credible witnesses report of the
young Gentlewoman of nine yeeres
old, that can say euerie sillable of the
new Testament by heart, and vpon
tryall, not fayle in returning a line
without the right Chapter and verse,
and yet practice neuer a iot nor tittle
of it happy were such as neuer heard
word of Gods Word. If one should
take paines to get together a great
number of songs, curiously set, artifi-
cially composed, yea, and knew how

to

to sing or play them, and yet neuer heard them sung or plaid, what pleasure had hee of them? The practice and vse of all operative Arts is all in all, in Diuinity, the chiefe of al, which else is as the Vine, excellent onely in the sweet iuyce of it, otherwise fit not so much as Pin or Pegge.

Next to Gods glory, and a mans owne good, a Christian placeth much happinesse in winning and edifying others: to which purpose, a speechlesse life hath more life in it, then a liuelesse speech. Irresistable is the Suada of a good life, about a faire profession. *Chrysostome* calls good workes, vnanswerable; Syllogismes, inuincible Demonstrations, to confute and conuert Pagans: Withall, tells vs they haue a louder language then the Sunne and Moone, whose sound yet goes ouer all the world, publishing Gods glory, not in Hebrew, Greeke, or Latine, which many barbarous Nations vnderstand not, but

In 1. Cor. 1.

10.

ἐν λόγοις

ἀντιστοιχεί

τοῖς ἰσχυροῖς

λαλοῦντες

τῇ αἰσθησὶ

τοῦ νοῦ

καὶ οὐ κατὰ

σοφίαν

τοῦ κόσμου

ἀλλὰ κατὰ

ἀποκάλυψιν

τοῦ νοῦ

learning and subtile disputations I cannot so well iudge, but I can well marke and obserue, which of your behauiours is most peaceable and fruitfull, and as one *Moses*, renowned for piety to *Lucius*, reputed an *Arrian* Bishop, tending the confession of his Faith to cleere himselfe: Tush, sayes hee, What telst thou me of the Faith of the eares? Let me haue the faith of the hands: I will rather goe without my installment, then take it of hands imbrued in blond, bribery, and iniustice, as all know, and report thine to be. Arguments are darke, and perswasions dull things, to liues and actions, and most people are like Sheepe, easilier following example, then led or driuen by precepts and rules. Let any man make prooffe of both. Let a Gentleman or Minister perswade Parishioners to contriuate liberally to a Brieft, and set a nigardly example, and see how much lesse will come of it, then if hee said

Rufinus eccl^{ie} hist. lib. 2.42.10.

said lesse, and gaue more. What else moued Christ and the Prophets so frequently to vse that potent figure, which *Rhetoricians*, from the speciall vselfulnesse of it call *zeugma*, that is, when the Orator seconds and enliues his speech with some action: as Christ, when heere in my Text, he girts himselfe with a Towell; and elsewhere, when he tooke the Child, and set him in the midst of the Apostles; the Prophet, when hee tooke *Pauls* Girdle; and the old Diuine in *Dorotheus*, that bad his Auditor plucke at a great old Tree, which he could not stir, and at a young Sprout easily pluckt vp; to shew the difficultry of rooting out an old habit, in comparison of the beginnings.

The reason is, words are but wind, and vanish into the winde, leauing no print or impression, more then a Ship in the Sea, in comparison of actions which men take markes and notice of. This same inartificial argumēt
of

of examples, though Schollers lesse regard it, as hauing lesse art in it, yet is it all the country-mans Logike, as the Martyr that answered Bishop *Bonner*, My Lord, I cannot dispute, but I can dye for the truth, moued the spectators as much, as many learned discourses. By this, Christ demonstrated to *Johns* Disciples, his Messiahship, Go and tell, not what you heard mee preach, but saw me doe, how the blind receiue sight, &c. If I doe not such workes as none other hath done before mee, I desire not men to be- lieue in mee. By these courses, *Peter* would haue Christians winne their Neighbours: and Wiues their Hus- bands, rather then by tutoring of them. Then would Neighbours fol- low one another to the right Religi- on and true Church, as Tradesmen doe to those Markers where they see them gather wealth, yea, imitate their liues, and bring forth fruites as *Jacobs* Sheepe, if they saw their rods speck- led

fed with works, as well as with words. Thus *Monica*, Saint *Augustines* famous Mother, taught one of her neighbour Gentlewomen, complaining of her churlish *Nabal*, and wondering how shee wonne her peruerse husband. Why, sayes she, I obserued his mind, pleased him in all indifferent things, forbore him in his passions, gaue him all content in dyet, attendance, and so haue made him first Gods, and then mine by degrees. These are the arts and charmes, that if now vsed by Preachers and professors, would couer multitudes of people, and conuert multitudes of sinnes, and cause themselues to shine as starres. These things mind and exercise. These things, if you know, and doe, you shall saue your selues, and those you liue withall, and so be euery way happy men.

Thus in all these three references, you see, that *Doing*, only brings in the happinesse; without which, all our

Knowing

Knowing makes and leaues vs, but dishonourable to God, vncomfortable to our selues, scandalous to others in no neerer termes to happinesse, then *Balaam*, *Iudas*, and the Diuell himselfe, who the more they know, the worse for them: the more sin, and the more punishment: they doe but teach God how to condemne them. If knowing made vp happinesse, *England* were an happie Nation, our times as happy as euer any: but if doing bee required, great is the felicitie of both. Of which shall I complaine in the words of *Seneca*? Men now adayes chuse rather to discourse, then to liue; studie stiles, rather then deedes; or in *Bernards*, Men desire knowledge, to be knowne by it: or as *Anacharsis* taxed the *Athenians* for vsing their money, to count withall; and knowledge, to know withal: or as *Tully* of the Philosophers, that their liues and their discourses miserably crossed one another: the truth

C

is

i. Vse of re-
proofe.

*Maluit dis-
putare quam
viuere.*

*Scire ut
sciantur.*

*Nummis od
numerandis,
scientia ad
sciendam.*

*Cum Philo-
sophorum vita
miserabiliter
pugnaret
oratio*

is this, a plethory, and dropsie there is of hearing, and reading; a dearth and consumption of doing; most euer gathering, neuer vsing: not vnlike some old Vniuersitie Droanes, euer in studying, and learning, neuer preaching, or venting their studies. Like tedious Musicians, euer tuning, and neuer playing; or like the Changeling *Luther* mentions, euer suckling, neuer battling; or like dying men, and sicke of apoplexies, hauing their senses, memory & speech: but no faculty Loco-motiuē, no power to stirre hand or foote. Few (I confesse) troubled in these times with the deafe and dumbe spirits, but most hauing withered hands, and dried armes and lame feete.

This same want of doing what we know, what does it else but make common people blaspheme God? doubt whether all Diuinitie bee but Policy, and the Scriptures a Fable? Verilie, the Atheisme of the times hath

hath this for the principall fountaine and pretext. There was a woman lately liuing, much spoken of in some parts of this Land, liuing in professed doubt of the Deitie, after illumination, and repentance hardly comforted; who often protested, that the vicious and offensive life of a great learned man in the Towne where she liued, occasioned those damned doubts. This opens mens mouthes, and giues the hint of all blasphemies, scornes and scoffes of Religion. Such as he broke vpon the Iesuites, whom in forraine Nations they call Apostles. The old Apostles, indeed, shewed the world Heauen, left the earth to earthly men, got Heauen themselves: but wee are more beholding to our new ones, they shew vs Heauen, leaue it to vs to purchase, and copzen vs onely of earthly possessions in the meane time. This made *Linacre*, reading vpon the New Testament, the 5, 6, and 7, Chapters of Saint

Matthew; and comparing those rules with Christians liues, to throwdown the Book, and burst out into this protestation, Either this is not Gods Gospell, or wee are not Christians, and Gospellers. Questionlesse, the more any men know, or professe to know, and the lesse they doe, the more doe they dishonour God.

And what are such themselues the better for their knowledge, but as the Preacher experimentallie speakes: Hee that increaseth such knowledge, addeth sorrow. Their folly I cannot better expresse, then *Erasmus* in his Dialogue of a carnall Gospeller, whom hee cals *Cyclops Euangeliophorus*, a swaggering Ruffian, affecting yet the name of a Gospeller, whom he describes, hauing by one side hanging a bottle of rich Sacke, and by the other a Testament of *Erasmus* his Translation, richly bound & bossed, the Leaues gilt ouer as faire as his life was foule, and conditions base.

This

This man hee discouers by certaine Interrogatories, to haue no inward knowledge or affection to the Gospell, nor better prooffe of his loue thereto, then that hee carried it alwaies about him, and had laid it vpon the pate of a *Franciscan*, that had railed on *Erasmus*, and the new Gospellers. To conuince him; hee askes him, What if hee were tyed euer to carry the bottle at his Girdle, and neuer to taste of it; or but to taste only, and neuer to drinke it downe: His answer is, that were but a punishment *Tantalus*-like. But what if hee did, as his manner was, drinke deeply of it? Hee then answeres, It would warme his heart, refresh his spirits, cheere his countenance: So sayes hee, would that little Booke, if thou diddest eate it downe; concoct, digest, and turne it into nutriment in thy life, and practice. My meaning is not in this Relation to taxe Bible-carrying, which I hold a better grace

then Rapiers, or fans of feathers, but onely to shew the foppery of them that carry them in their hands, or in their memories or vnderstandings, as Asses doe dainty burdens, & taste not of them, haue no fruit of them themselves. Verily, a man knowes no more rightly then he practises. It is said of Christ, he knew no sinne, because hee did no sinne; and in that sence, hee knowes no good, that doth no good; hee that will obey, shall know my Fathers will; and such as will not doe what they know to bee good, shall soon vnknow that which they know, and become as if they neuer had knowne any such matter: it beeing iust with God to punish shipwrack of a good conscience, with losse of the fraught of knowledge; according to that imprecation of the *Hebrewes*, that if they should abuse their skill in musicke, their right hand might forget his cunning, and their tongue cleaue to the roose of their mouthes.

From

From which iust Iudgement I perswade my selfe, it comes to passe, that many become in matters of Religion, meere skeptickes, because they would not bee praeticks, and that the commonest Religion of our times, is *Socrates* his vncertaintie. Men knowe nothing now adayes. It is become a disputable Probleme, Whether the Pope bee *Antichrist*, *Rome* a good Church; whether a man may worship God before pictures, play vpon any part of the Sabbath, as well as vpon the Weeke dayes; whether election bee of fore-seene faith; whether the true Beleeuer may Apostatize? Shortly, I thinke, whether the Scripture bee Scripture, and whether there bee a God, or no? To conclude, a good vnderstanding haue all they that doe thereafter: and cursed are all such as know these things, and doe the cleane contrarie.

Curled (I say) are they, because

Orig in Deut

Phil. 3.

they lay a stumbling block before others both weake ones within, and bad ones without, such, I say, as know God, and yet deny him in their liues, and are reprobate to euerie good word and worke; such as buy by one ballance, and sell by another, haue a forme of knowledge, which they prescribe to others, and liue themselves by contrarie Rules. Of such I would I could speake with as much detestation, as *Paul* writes of them: friends in shew, but enemies in truth to the crosse of Christ. Vncleane Beasts, for all their chewing of the cud, repeating of Sermons, because they diuide not the hooft; walke without all differences, and iudgement; as if GOD had giuen them their lights to tread in puddles, and gutters withall, to walke and wallow in the myre of all filthinesse; which makes men mislike, not onely their persons, but the verie Religion which they retain

taine too : Some few wise & grounded Christians will doe as they say, and not as they doe: heare them, because they sit in the chaire of *Moses*; but the greatest number will loath their sayings, for their doings; as men the good light of a Candle, for the ill savour the stinking tallow yeelds, resolving as the *Indians* of the *Spaniards*, whatever their Religion bee, they will bee of the cleane contrarie, if such goe to Heauen, they will goe to Hell. I wonder with what face such can call themselves Christians, or with what eares heare themselves so called. Does any man looke to bee called a Carpenter, that neuer squared Timber, or erected frames? What if neuer so skilfull? I say of all such skill, as *Care* of superfluous vfelesse trifles, They are deare of a farthing, that are good for nothing.

O h rather let vs al lay claime to that
hono-

Grey Nissen
de nomine
Christiani.

*Sic Epictetus
de Philoso-
phia,*

honourable name, doe the workes of Christians, and thereby approoue our selues to God and man, as the Angell to *Moadah*, who being asked of his name, made answere, It was wonderfull, and did wonderfully, ascended in the flame, and made good his name by his action. Heere is the labour, and heere lies all the difficultie, the Maximes and Sanctions of things to be done, and believed, are but few, contained in brieife Summaries, but the incentiues, motives, directions, reproofes, and such like appurtenances of practice: these make volumes swell, these lengthen Sermons, and multiply bookes. The Art of doing, is that which requires study, strength and diuine assistance. Do the sinnes that swarme in our times, proceede from ignorance, or incontinence rather, and wilfulnesse? It were happy if men had that Plea, if the light were not so great, the times and the Nation had not sinne. May wee
not

not vse the Apostles ordinarie increpation and exprobatō? Know you not, that Idolatrie, Swearing, Sabbath-breaking, Drinking and Whoring, are sinnes? Know you not, that for these things comes the anger of God? Is any so simple, that he knowes not the tenne Commandments, and the summe of the Gospel? yet how desperatly doe men rush vpon these Pikes, carelesly, wittingly, and willingly, seeing the Gulfe, and yet leaping into it? Many condemning themselves in *Medeas* termes, see the better, and yet follow the worse, hauing no heart to leaue that they see to be euill: as if men thought that ignorance only should condemne, as if God should onely come in flaming fire, to render vengeance vpon poore Pagans, Sauages, and Indians, or Heretikes, that know not the truth, and not much more vpon his owne seruants, that knew and refused to doe his will.

The

Ang lib 4.
contra
Donat.

The Infidell disputes against the faith, the impious liues against it; the one denies it in termes, the other in deedes; and therefore both shall bee held as enemies to the faith, and neuer attaine saluation: of the two, it is worst to kick against the prick; one sees, then to stumble in the darke at a block, one sees not. But heere is the chiefe cause of all impiety, illumination is easie, sanctification is hard to flesh and bloud, requires crossing and mastery, yea, crucifying of our lusts, wils and affections, which is not done without much prayer and trauell; and therefore men neglect that, & content themselves with the easier and cheaper worke. Vpon this therefore do I wish Christians would set their prizes, & spend their studies, euen about the art of doing. But how shal we attaine this faculty and facultie of doing? I answer, to wish it, and heartily to desire it, is halfe; yea, and the best halfe of the work, as *Socrates* was wont to say,
Hee

Hee that would bee an honest man, shall soone bee one, and is past the hardest part of the worke. To affect goodnesse about cunning, is a good signe, and a good helpe, and step to be such an one, especially when this desire breeds prayer for power to do, knowing that without Christ, we can doe iust nothing, but lye becalmed & vnable to moue or promoue, as a Ship on the Sea, a Mill on the Land, without the breath of his Spirit. And this I commend as the best and first generall helpe of practice, that euery morning, and in the enterprize of all thy affaires, thou acknowledge thine owne disabilitie, or rather deadnesse to euery good worke, and commend thy selfe to the worke of his grace, for the will and the deed : for preuenting, and subsequent ; operating, and co-operating ; perscuering, and perfecting grace : intreating him not onely to regenerate thee, and giue thee new Principles of motion, but

to

to renew his inspiration vpon euery new act of thine, that by Christ, or rather Christ by and in thee, may doe all things, pray as if thou hadst no will, vow as if there were no grace, that is seriously both.

Secondly, in the vse of all meanes of practice, when thou goest to heare reade, or meditate, pray and desire, thou maist light vpon profitable and pertinent Themes, Bookes and Sermons, applicatorie, and leuelling at thy selfe and Orations, as if made for thee rather, then for any body else: desire not to gather Flowers, but Pot-herbes, and Fruite. Charmes are said to haue no effect, vnlesse one goe with a beliefe vnto them, I am sure no meanes ordinarily will doe thee any good, vnlesse thou goe with a minde to be bettered by them.

Thirdly, in the vse of these, attend to thy selfe as well as to the matter, haue one eye and care fixed on what
is

is said, and another on thy selfe; lay thy selfe to the rule, and say, What is this to mee? how doe I and that agree? Bee not as little children, who while they are looking in the Glasse, thinke onelie it is the Babie's face, and not their owne: obserue not in hearing a Sermon, the pleasing sound of the Pipe, but how thou dancest thereunto; in reading of the Scriptures, at the ende of euery period, aske thy heart, How doe I practise this? or, How does this reproofe taxe mee? This promise comfort mee? When thou art well perswaded to doe any thing, resolute throughly to doe it; and when resolute, dispatch, and execute it speedily.

Fourthly, after the Sermon is ended, say not, as the common manner is, Now the Sermon is done: but consider it is not done, till thou hast done it; after reading and hearing, do as men do after dinner, sit awhile, concoct

concoct it by pondering of it, digest it, and after draw it out into action. So doe such as learne Musike, or writing; they play ouer their Lesson, write after the Coppy: this I thinke *Paule* meant, when he saith, *ἐκμαίνω*, I exercise my selfe to haue an inoffensiue conscience, &c. Most erre grosely in the faile of this, thinking it enough to retaine it in memory, to repeat it ouer, seruing diuinity, as absurdly, as the country-man his Physicke, who being bidden to take his bill or receit, tooke it home, and carried it in his pocket, and after, finding no ease vpon his complaint, being directed to take it in posset-Ale, put the bill in a Cup, but neuer tooke the ingredients prescribed into his body: and looke how much good his Physicke did him; so much good will Diuinity doe vs, taken into our memories, and tongues, and no further.

Fifthly, in all thy talke, discourses and counsels to others, lick first thine

owne

owne fingers: that wise man is a foole,
that is not wise for himselfe; and yet
many such there bee, that can preach
and write good bookes, like *Tusser*,
that wrote well of Husbandrie, and
was the most vnthrifty husband him-
selfe that euer water wet.

Sixthly, & lastly, in all thy priuy rec-
konings with thy selfe, which must be
duely obserued at the cloze of euery
weeke, month and yeare, lesse and
more solemnely, obserue what thou
hast done, consider if thou shouldst
keep a Diary or Iournal, as many thri-
uing christians do, what acts it would
record, when I goe out of the world;
what, shal the world say, hath this man
don singular, or memorable: take such
accounts of thyself daily, as Masters of
their Iourni-men and Apprentices: as
Moses task-masters of the Israelites:
Where is the work done this day: lest
thou be as Huntsmen and Faulconers
that haue toyled all the day, and haue
no quarry, or roast at night.

A word of Application.

IF now at the end of my Sermon, my senerall Hearers and Readers would doe as Saint *Iohn Baptists* did, aske, what shall I doe? and what shall I doe? You haue said much in the generall of Doing: what say you in particular to this Nation, and to the senerall conditions of men in it?

I answer: What can I say to these knowing times, which hath not been said before mee? What new doctrine vnheard of before, is it possible for mee to broach? I will therefore say no more, but, Doe that which you know you should doe. If you know that *Baal* bee God, if *Rome* bee the Church, let vs returne to it againe: If you know that Swearing, Sabbath-breaking, and fashion-following bee good things; let vs all fall to doe these things. But if God hath giuen vs the Truth, and the Light, let vs

vs

vs walke in it, and worke by it, while it is to day; lest if we play reuell and ryot, by it the Candlestick be removed, and the light put out: if puritie, sanctitie, and sobrietie bee knowne to you to bee good things, and pleasing to God; *Happy are you if you doe them.*

Certaine things there are knowne, and acknowledged, at all hands, as meet to be done, that an able Minister might bee provided for euery Parish; that Popery, swearing, & drunkennes would bee suppressed. But why are they euer spoken of, and neuer done? How did they in superstition maintaine so many idle bellies? How was the head of the Beast cut off at the first in this Nation? Is it harder for vs to cut off the friggling taile of that *Hydra* of *Rome*? How was the infinit swarme of Rogues and Beggers suppressed by good Lawes? Verily, nothing is hard to industrious and actiue spirits, God assisting: and now its high time, and

God looks that these things should be done.

To the reuerend Clergy, and such as carry holinesse in their fronts. Let such bee sure to haue *Thummin*, as well as *Vrim* on their breasts; their right Thumbs and Feete anoynted with holy Oyle, as well as their right Eares; their fruitfull Pomgranats on their skirts, as well as their Bells to ring and make a sound withall, lest they bee as tinckling Cymbals to Gods and mens eares. You know better then I can tel you, what should be done; Happy are you, if you doe what you know.

To Nobles and great Persons: It's not your countenancing of Religion will serue the turne, which yet were well, if many of you would affoord but your practizing of it, not the ha-ving of a Chaplaine to say and doe you such seruice, as *Ahabs* foure hundred did; but a faithfull *Michaiah*, to direct you what God would haue done,

done, whom you may heare as *Cornelius* did *Peter*, with an intent to obey, not him, but the message hee deliueis out of Gods Booke vnto you.

To Gentlemen: For Gods sake do something, besides Hawking & Hunting, and liuing vpon your Lands, and Patrimonies. You haue better meanes of knowing, and doing, then meaner men. Happy if you doe what you know.

To Lawyers, and Souldiers: I remit you to Saint *Iohns* counsel, which will serue you both, and happy should they & their Clients be, if they would practise it, bee content with their wages, and doe no wrong.

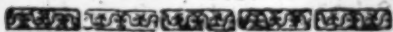
To Merchants and Trades-men: If you belecue there be a Countrey and Citie, that lies *Eastward*, a new *Ierusalem*, where there are rich commodities, as rich as any in the *East-Indies*; send your Prayers and good Workes to factor there for you: and haue a stocke employed in Gods Bankes, to

pauperous and pious vses, and thinke of Religion, as of Tradings that will bring no gaine, vnlesse diligently followed, and practised; its not a nimble head, but a diligent hand that maketh rich.

In a word, to all hearers and goers to Sermons: Play not the fooles as most doe: heare not, to heare: goe not to Church as many now adayes doe to Vniuersities and Innes of Court, neither to get Learning, Law, nor money, for meere forme or fashion; or as boyes goe into the water to play and paddle there onely, not to wash and be cleane. To all sorts: I say not a word more; but doe that which you know to bee good, and happie are you.

*Brenis predicatio, longa ruminatio,
actio perpetua*

*Denique, quid verbis? opus est
spectemur agendo.*



A Postscript.

Reader: If thou haddest read
ouer a Treatise of Physicke, Po-
licy, Mathematicks, or any other
mystery, earnestly promising thee health,
wealth, or special benefit; wouldst thou not
long till thou hadst made some tryall of it
in praëtice? Here if thou wilt be perswa-
ded to doe the like, without all If or and,
Happy shalt thou be. To conclude, be-
fore thou bee tyred, consider well, much
Reading is a wearinesse to the flesh, but
much Doing, a refreshing to the Spirit.
The generall complaint of the world is,
that there is no ende of making many
Bookes, because there is little or no fruit
in those that reade them, but as the grasse
on the house top, which withers before it
commeth forth, whereof the mower fil-
leth not his hand, nor the glainer his lap,
neither they which goe by say, The bles-
sing

sing of the Lord be on you : or, Wee blesse
you in the Name of the Lord. Thou ther-
fore who desirest to bee a wise Reader, one
of a thousand; reads to some purpose; that
is, intend, of a Reader, to become a Doer.
So shalt thou auert this curse and reproch
from thee. So shall God and man call
thee blessed; and blessed shalt thou feele
thy selfe in so doing. Doe then : and so he
hath done,

That layeth no heauier burden on
thee then on himselfe; nor wish-
eth other happinesse then to
himselfe.

SA: WARD.

F I N I S.

